# THE Innocent Assemblies, AND Good Order of the People of God, (called *Quakers*) VINDICATED.

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From the gross Aspertions Calumnies and Slanders of Two Clamorous Jeering Pamphlets:

The one, Entituled,

*The Quakers Spiritual Court Proclaimed*;

Written by one *Nathaniel Smith*, an Apostate from the Truth and right way of the Lord, and so run into Enmity; but his end is come, and his Mouth stopped, and his Lyes and Slanders with the Truth judged and condemned.

The other from a nameless Author, Entituled,

*The Quakers Cannons and Constitutions*, &c.

Being also another Work of Darkness, and with the Light is judged.

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Prov. 12. 22. *Lying Lipps are abomination to the Lord, but they that deal truly are his delight.*

Isa. 28. 17. *Judgment will I also lay to the Line, and Righteousness to the Plummet, and the Hail shall sweep away the refuge of Lyes, and the Waters shall overflow the hiding place.*

Ver. 22. *Now therefore be ye not Mockers, lest your bands be made strong, for I have heard from the Lord God of Hosts, a consumption even determined upon the whole Earth.*

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Printed in the Year, 1669.

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# An Epistle to the Reader.

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Reader,

IT was alwayes the work of the old Enemy of mankind to draw people from the truth of God, and when he hath so done, then are they fit Instruments to traduce and speak evil of the Truth, and them that walk therein, an eminent demonstration whereof hath been presented to publick view by a Book lately printed, written by one Nathaniel Smith, termed a Student in Physick; a Trade of late years taken up by him, hopeing to reap more ease and benefit thereby then by his primitive calling of Shoemaking. This new Trade he endeavoured to promote in several parts; as at Bristol, Dublin, &c. Mountebank like; but finding his profits not answer his expectation, returned into his own Country, and from thence into Lancashire, where it was my Lot to have knowledge of him: And though he said, he set himself to search out what he could amongst the people, called Quakers, yet he and his Spirit was discerned by them, as many can testifie: he was one given much to disputing, and jangling about matters whereof he was very ignorant, and took much pleasure to applaud his own Arguments, though never so weak; and would often fill the ears of them that would hear him, with much vain and frothy discourse; for which he was often reproved, and would seem to take it in good part, for the furthering his design, which was (by the profession of Truth) to make gain his godliness, as appears by the way he hath laid down to the World, how any may reap profit by being an outside Quaker, though not one in reallity, which had been his practice, yet he mist his end, though he did conform to what he prescribes to others. He was often admonished in private to walk more orderly, as might become the Gospel; but no amendment

*appearing, he was reproved more publickly, in an Assembly of sober, wise, and honest men; but, instead of taking their advice, he fell to quarrelling with them; and when no meanes would prevail to reclaim him from his evil courses, he was disown'd, which did inrage him: and seeing himself disappointed, he spake the worst he could against the people called* Quakers, *threatning to make them stink in the nostrils of all people; and in this rage and fury he wrot this Book, which he, or some others hath called,* The Quakers Spiritual Court proclaimed; *which is so palpably gross, and abominably wicked, that it needed no answer to sober men, had he not charged some particular persons with lyes, which do require (for the sakes of such who are honest minded, and ignorant of our Judgment in these particulars) an answer; else we could have past it over in silence, and left it to fall with the many Floods of Lyes and Falshoods which the Dragon hath cast forth against us. While he was in the Country his Lodging being near the place of my Residence, occasioned me sometimes to be in his company, and his discourse would often be of the power of conjurations, and how the Devil might be raised, and what he could do, as if he had great knowledge in such Diabolical Arts; he also profest great skill in Palmistry; and by these means and discourses, the Country people took him for a Wizard, or a Conjurer*

*So that its manifest, that his writing against us, is, because he was denied by us for his wickedness; for which, he, to be revenged seeks to makes us odious, by charging such hypocritical and deceitfull practises (as he had used) upon us, who abhor and detest the very thoughts of them; and if he knew any Tradesmen guilty of such wicked practises as he mentions, why did he not name them? Surely, it was not love to us that restrain'd him. And it would have shewed a more noble spirit in those two Lords mentioned in the Epistle Dedicatory, if upon perusal of* Smith's *Manuscript, they had endeavoured to search*

out

*out the Truth of the particulars therein contained, before they had either patronized, favoured, or adviſed printing thereof, by which means they might have prevented themſelves from being ſo much diſhonoured and abuſed, as to be preſented to the World, publick Favourers of ſo notorious a lying Pamphlet.* Job 32. 9.

*But that* N. S. *might do the Devils work under the more colourable pretence, he chargeth us with denying Angels and Spirits, whereas its publickly known, that we do exhort people (according to the Apoſtles Doctrine) to come unto* Mount-Sion, and to the City of the Living God, the Heavenly *Jeruſalem*, and to the innumerable company of Angels, and Spirits of juſt men made perfect: *and if we did not believe theſe things, we would not exhort to them. And as to his wicked inſinuation, that we deny the Immortality of the Soul, that's falſe, as all our Books and Writings will teſtifie; and particularly our late Anſwers to* Lodowick Muggleton, *that falſe witneſs, who affirms that the Soul dies with the Body; for we ſay with the Apoſtle,* If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

*And as touching* Randolph Yearwood's *ſaying,* That N. S. departed this life like *Stephen,* calling upon the ſame Lord and Saviour; ſaying, Lord Jeſus receive my Spirit, which prayer he doubts not but God heard; *his confidence herein is much to be queſtioned; for have not many men, who have lived evil lives, deſired to die a good death? and did not* Baalam, *when he went about to curſe* Iſrael, (*as this N. S. hath done*) *deſire he might* die the death of the righteous, and that his laſt end might be like his? *yet he periſhed with the wicked, and was dealt with as an Enemy to* Iſrael, *and his wicked purpoſes and devices were by the Spirit of the Lord had in remembrance many Ages after; as you may ſee in* Peter, Jude, *and in the* Revelations. *And on this* N. S. *whom* R. Y. *would compare to* Stephen *in*

*his*

*his death, was the manifeſt Judgment of God ſeen; for after he exerciſed himſelf in blaſphemng the pure Truth of God, and reproaching his Servants and Meſſengers, he never proſpered; but his works are recorded before the Lord, into whoſe reſt every one that cryeth Lord, Lord, ſhall not enter.*

*And this,* Reader, *is written for thy ſake, who art ſober minded, that thou mayſt know what manner of perſon we are ſcandalized by, and alſo what we believe concerning thoſe things in which he falſly chargeth us with error: And if thou art one whom God hath honoured with the knowledge of the Truth, as it is in Jeſus, ſell it not, nor part with it, though the Devil ſhould tender thee all the glory of the world, and greateſt preferments it can afford; leſt for turning thy back upon Truth, the Lord make thee an object of his diſpleaſure, as he hath done many Apoſtates, who are hatefull both to God and man; and ſo thou periſh everlaſtingly; conſider* Hebr. 6. 4, 5, 6. *and ſeriouſly lay it to heart; for ſpeaking evil of the Truth thou once owned, will not excuſe any: And if thou art one who knows not the Truth and Way of God, take heed of ſpeaking evil of the things thou knoweſt not, leſt thou art found a Fighter againſt God, and have cauſe to repent when it is too late; but rather* try all things, and hold faſt that which is good; *And ſo, for further direction and inſtruction, I commend thee to God, and the Word of his Grace, which is able to teach thee, and guide thee in all things, and reſt thy faithfull Friend in the Truth,*

J. R.

I Have ſeen *Nathaniel Smith's* Pamphlet (who ſtiles himſelf Student in Phyſick) dedicated to *George* Lord *Delamer* of *Dunham Maſſey*, in the County Palatine of *Cheſter*, by *Randolph Yearwood* Prieſt of *Pankridge*; the which Pamphlet is full of Jeers, Scoffs, Slanders, Contradictions, and Lyes; and ſtuffed full of Envy, becauſe he the ſaid *N. S.* and ſome others were reproved in a Meeting for their vicious living; therefore he mocks and ſcoffs, and calls it, *The Quakers Spiritual Court*; and there are very many ſcornfull ſpeeches contained in it, which may ſtir up light minds, which is not worth mentioning, and being altogether falſe; which, we ſhall leave to all the ſober, prudent and ingenious to judge, who know our lives and converſations all the Nation over.

And as for *Nathaniel Smith* being converſant among the Quakers about Fourteen years, this is utterly falſe, and a known lye, both in his own Country, and at *Briſtol*, in *Ireland*, at *London*, and in the North, and elſewhere; who did run out into the looſe ſpirit of the World, and did ſuch things, as indeed is a ſhame to ſpeak of, which is known both in *Ireland*, *Dublin*, *Briſtol*, *Cheſhire* and *London*; though we were tender towards him, to reclaim him from his vice, though he had been out of fellowſhip with us about twelve or thirteen years: And ſo we are ſorry that ſuch Lyes ſhould be directed to ſuch Perſons. And therefore we deſire that this our Anſwer may be communicated to thoſe Perſons unto whom his was dedicated, and unto all Places and Perſons where his Pamphlet may come: For indeed, he hath abuſed us, and wronged us, and perverted our words throughout his whole Book. And therefore our deſires are, that in humility, and fear of God, without reſpect of perſons, that people would try all things before they receive things in their belief; for we did look upon him as a looſe perſon, and ſo his end makes it manifeſt.

Though *Randolph Yearwood* ſeems to daub him up in his wickedneſs, and compares him with St *Stephen*. For indeed he carried himſelf ſo among Friends, that they were aſhamed of him, yet ſuch a one will ſerve Prieſt *Yearwood* to canonize among the Martyrs, who compares him to *Stephen*. And the Prieſt ſaith, *It was* George

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*Lord* Delamer, *and* William *Lord* Brereton's *pleaſure and deſire to have the Book printed*; which, truely we are ſorry that ſuch a perſon as the Prieſt ſhould make ſuch Perſons as they are to be Patrons of ſuch Lyes, and abuſive ſlanderous jeering and ſcornfull expreſſions: And the ſaid Prieſt makes a large Diſcourſe in his Epiſtle Dedicatory of *Bowing*, *how that Jacob bowed to Eſau*; now *Jacob* was the Second Birth, and *Eſau* the Firſt Birth: Its manifeſt that *Jacob* ſtill is under the profane nature in this Prieſt, and there is bowed and oppreſt, and that *Jacob* is not lord over *Eſau* in him; for if it had, his *Eſau* would not have uttered ſo many Lyes and ſcornfull ſcoffing expreſſions, as may be ſeen in his Epiſtle, as though all Manners and Breeding conſiſted in Bowings, or Scrapings, or putting off the Hat, and ſaying you to a particular; and all who do not ſuch things are Clowns; and by his Argument the Angel in the *Revelation*, and the Apoſtles, and Chriſt Jeſus, and many of the Prophets come under his judgment: But its plain, evil words have corrupted this Prieſts manners; for the Truth doth teach us how to behave our ſelves in a godly fear towards God and all men, and to honour all men, that is to eſteem all men; and they that do rule well with double honour, that is double eſteem.

And alſo the Prieſt in his ſaid Epiſtle Dedicatory falſly compares the *Quakers* to thoſe in *Jude*, that went in *Cain*, and *Core*, and *Balaam*'s way. Truly, this he might very well have applied to himſelf, and ſee how he is turned with the Times, and admires mens perſons becauſe of advantage; and ſee if he did not ſpeak againſt this Power, in the other Powers dayes, and ſo againſt Dignities; let the ſober people who know it judge, whether this Scripture in *Jude* be to be applyed to us or him. And as for his abuſive tearms, in ſaying, *The Quakers Bull and Sentence of Excommunication againſt Nathaniel Smith*; this ſhews his ignorance of us; for we do not caſt out any, nor excommunicate any, for they caſt themſelves out, if they go into wickedneſs and tranſgreſſion; and go out of the Fellowſhip of the Goſpel.

And in the next Epiſtle, which is ſubſcribed by *Nathaniel Smith*, Student in Phyſick, which is ſtuffed full of Lyes alſo, and groundleſs things, which he had not from the *Quakers*, but his own imaginations; for there he ſpeaks as though the *Quakers deny Angels, Spirits, and Souls of men after this Life*; this he never had from the

the *Quakers*; *and that people might live as they will*; but this is his own Ranting and Heatheniſh principle, which we did believe, and look upon him to be in: And he compares the *Quakers* belief to the Heathen, which truly is his own; for the *Quakers* believe in God, and Chriſt Jeſus who is the Judge of quick and dead, and which will give to every man a reward according to his works; and who is able to caſt both Body and Soul into Hell, as may be ſeen in the Scriptures.

And whereas he often ſpeaks of the *Quakers caſting him out, and their writing a paper againſt him*; this alſo is utterly falſe: for when he ſhould have anſwered to ſuch things as he had done to the diſhonour of the Lord and his Truth, which grieved ſober people, he went out from amongſt us himſelf without any bidding, in a great rage and paſſion, all the people know it that were in the Meeting, which he ſcoffingly calls the *Quakers Court*, and ſo often ſcoffs and tells *of a coming to the next Court*, ſhewing his enmity againſt all good order; for we did alwayes declare againſt his Drunkeneſs, Heatheniſm, Rantiſm and looſneſs.

And then *Smith* makes a great preamble why he followed the *Quakers* Sect; and in this he hath not done as an ingenious man, in many things; for ſome of our words he hath taken and maſhed a great deal of his own ſtuff amongſt them. And yet he is ſmiting at the people called Quakers, as though they denied, and levell'd all Magiſtracy; which our practice proves the contrary: for do not we come when we are called; and pay our Aſſeſſments and Taxes, that we may live a peaceable and godly life under them.

And then in his third page, he falſly goes about to accuſe the Quakers of *Contradictions*, and *Backbitings*, and *falſe Accuſations*, and *active Perſecution*; which indeed, this was his own work; and that was the cauſe that our Friends had two meetings with him, becauſe that he had ſlandered ſome, and backbited others; his own Book bewrays him to all modeſt People.

And now at laſt he hath publiſhed his lyes & ſlanders in a ſcornful ſcoffing way to the World, and to great perſons: and judge (all ſober people) whether this be not to ſtir up Perſecution and hatred & malice againſt us, (who are a ſuffering people) by uttering ſuch groſs horrid Lyes (and making the Quakers Principles ſo erroneous) which the Quakers, never thought on: and what is this but to bring them

under Perſecution by envious minds? And is not this a great piece of malice of his, that becauſe ſome of our Friends were caſt into Priſon that were poor, and kept long there; ſome, ſeven or eight years; becauſe that Friends helped their neceſſities, and helped their Wives and Families to plow their Land, he is therefore offended, and ſpeakes of it by way of reproach: ſo, if this be not the ſame ſpirit that perſecuted them, and that would devour, let every ſober and impartial minded man judge. And then, to cover himſelf, he falſly ſays, *This did beget a heart-burning among the Quakers. And this practice of pure Religion, to viſit the Priſoners, and relieving the Poor hath blinded the eyes of the wiſe*, he ſays. See how poorly he comes off with it; whether that Scripture that he quotes was applyed to ſuch as helped the needy, and relieved the poor, and viſited Priſoners.

And as for *Tale-carriers*, we know none more then himſelf. And therefore our Friends had a meeting about him, for his looſneſs, and tale-bearing, and backbiting; and ſuch as do ſo, have neither love to God nor his People; and ſuch do not mind their own conditions, how it ſtands betwixt them and the Lord, and ſuch dark unclean and looſe ſpirits we did alwayes judge: and this he ſayes *begot a contention*, becauſe we could not have fellowſhip with ſuch as he accounted Miniſters, and did not know their own conditions, nor did not lead their lives according to what they ſpoke; and ſo he was the man, becauſe his perſon was not reſpected, neither was juſtified in his evil way; and they who ſpeak againſt any man falſely, they ought to judge it, and to be ſorry for it. And he goes on in the fourth and fiſt pages of his Book, and makes a great ſtir about *Miniſters*, and *ſuch as ſpeak againſt them*; and how that *they would look ſtrangely at others who they had not unity with, and who had ſpoken againſt them; and if a Miniſter took them by the hand, and gave them a gentle reproof, and did but touch them with the tip end of his finger, &c.* And this is another of his ſcoffs which did not become him; indeed we were ſtrangers to him and ſuch evil Speakers, and yet we would have all that name the Name of Chriſt to depart from iniquity.

And whereas he makes a boaſt, that *he never took money, nor monies worth, but got his living with his own hands*; that we ſhall leave to the Countries that know him when he was a Shoemaker, when he

he came first among Friends, and then came to be a Doctor. But indeed, when he was tried, he had not very much judgement in this, and we were afraid that he would do people more hurt then good; and then he run out from among Friends about twelve or thirteen years since: and when he had run himself out in that also, then he came among Friends in the North, when he could not tell where to put his head, and Friends were tender towards him, who would have had him recovered again, but never was to his dying day.

In page 5. he speaks of *some things, which for modesty sake, he will pass over with silence*: This is but deceit; for if he could have gotten any thing against us, he would have published it upon the house top, as he hath done, as you may see by his railing, and the rest of his Lyes.

And whereas in the said page 5. *of some of the Ministers raising a People to themselves, and others coming and got the fruit of their labours*; and scoffingly says, *got their Bishoprick from them*; this is like the rest of his Lyes; and said, *they returned home and visited the people no more*: This is false also. And so you may see how long he hath watched for evil (against us) first and last; and for want of that, he utters forth his own Lyes and Folly. And then he says, *The Quakers deny Marriage, and said it was lust, and came of the Devil*; and this also is more Lyes: For the Quakers Principle was, [ That to forbid Marriage was the Doctrine of Devils; ] as may be seen in our Books up and down the Nations: and so the Reader may see (who peruses our Books) how this man hath abused us: and he says, *The first Marriage that ever he knew was in Prison*: whatever he knew, we know, that there were many marriages many years before he came amongst us; but this shews his malice against us, and his ignorance of us, by which he would villifie us.

In page 6. he saith, *When any came together there was not any that knew besides themselves*: this is false; for it was never the practise amongst us so to do; for they declared it to their Relations, and to Friends before ever they spoke of it to the Meetings, that with the consent of their Parents and Friends they might go together in the fear of God; and then they declared it in the Meetings; and then they wait a time that Friends may make enquiry (if there be any doubt or suspition concerning either) if they be free from all other men and women; and then, if they be clear and free, they declare

it again in the Meeting after ſearch is made, whether the things be true as they ſpeak, that ſo nothing but what is clean and pure may be owned amongſt us; and then they appoint a day, and an Aſſembly, and take one another, according to the example of the holy men of God, and the Scriptures of Truth, in the Preſence of God and his People; and then its recorded in a Book, according to the Command of God unto *Iſaiah* the Prophet; and ſo, in this thing alſo he abuſes us, and belies us.

And whereas he ſpeaks of *differences and diſſentions about Marriage, and open war about the ſame*; and that *George Fox* ſends others of his Miniſters to proclaim againſt them; theſe be more of his Lyes. But if any went diſorderly together, contrary to the practice of the holy men of God, we diſown ſuch: for Marriage is honourable in all, and the bed undefiled.

And whereas he ſayes, *he would never take one part or other, but ſought to make peace.* Alas, ſilly man, he ſtaid not ſo long among us after he perked up to be a Doctor, but became an abſolute Enemy both to our Principles and Practice, and to Truth it ſelf; though of late years he came amongſt us, and ſeemed to be humble; but ſtill Friends ſaw him to be dark and ſottiſh, and many were aware of him.

And then he ſays, (ſcoffingly) *That about five or ſix years ago they had no Court.*

*Anſw.* We have had the ſame practiſe amongſt us about twenty years, as denying ungodlineſs, and unrighteouſneſs, and admoniſhing that all may live ſoberly and righteouſly, as becomes the Goſpel.

And then in the ſixth and ſeventh pages of his Book, he ſpeaks *of the cauſe of his diſlike of the Quakers, and the Principle of* George Fox, *and others.*

*Anſw.* Now people, was it like this man ſhould know our Principle and Practice, who had been about 12 or 13 years from us, and gone into ſuch practiſes which are not fit to be ſpoken: but if you will further hear of them; you may enquire of them in *Dublin*, and other parts in *Ireland*; though afterwards he ſeemed to repent: But we had ſtill a godly fear, and a ſight that it was not from the heart; but having the mind of Chriſt, who would have all men to be ſaved; we had patience and long ſuffering towards him, deſiring his recovery.

And

And whereas he ſayes, that *George Fox heard that he held the Earth was round.* Whereas to try him, *G. F.* alledged what the Scriptures ſpeaks of four Corners of the Earth, *Iſa.* 11. 12. and the breadth of the Earth, *Job* 38. 18. and ſaid, Haſt thou perceived the breadth of the Earth? declare if thou knoweſt it all. And *G. F.* asked him, what Scripture he had for the roundneſs of the Earth? had he it not from ſome of the Heathen Philoſophers Books? But never mentioned twelve a Clock; but ſaid, did not the Sun ſhine at *Jeruſalem*, *Rome*, and *Germany*, and *Turkey*, and *New-England*, and *Virginy*, and here in *England* about the middle of the day? but of the Earth and about thoſe things there was more in the things then could be ſpoken to him. And did not the Prophets and holy men of God ſpeak of the four corners, and breadth of the Earth by Revelation? and did they not cry againſt Philoſophers, and Aſtrologers, and Star-gazers?

And he abuſes *G. F.* in ſaying, that he fathered his Errors upon the Spirit, and Revelation: but he ſpoke the Scripture Language to him; and he hath frequently confeſſed to *John Stubs*, that *George Fox* was the wiſeſt man that ever he met withal, or believed was upon the Earth; and would ſubmit to him in theſe matters, and all Phyſical things; though *George Fox* never had unity with his ſpirit; though he would have had the man recovered from his looſe life.

And then *Smith* ſaith, that *he ſpoke to* George Fox *of Spiritual Bodies, and Angels, but he denied them*: This is altogether falſe; for the Scripture is plentifull for that of Spiritual Bodies and Angels both. But *Smith* was ſpeaking of evil Spirits walking in the night with bodies; and *G. F.* ſaid, he never ſaw any of thoſe from his youth, walking in the night, as he ſpeaks of: And ſome were ſpeaking they durſt not go into the Steeple-houſe in the night; *G. F.* told them, he durſt lie there; and thus *Smith* was talking of old Wives fables to affright children. But did not diſcourſe about Angels, and Heavenly and Spiritual Bodies. But there are evil Spirits, though the Power of God is over them all.

And he ſaith, *another diſcourſe he had with G. F. about the Soul, and having a Spiritual Body after this life; and that G. F. ſhould ſay, it was the Breath of God which was oppreſſed with the wicked.*

*Anſw.* Here *Smith* hath wronged our Principle: but *George* ſpoke truth, that God breathed into man the Breath of Life, and

*Man*

*Man* became a Living Soul; and the fleshly lusts doth war against the Soul, and so there it was oppressed; [Yet there was a degeneration and fall in Man when he went from the Life;] but *George* never denied that the Soul should have a Spiritual Body after this Life.

And then *Smith* in his page 8. makes application (with a Parenthesis) *that all Souls should return to God.*

*Answ.* Those were not *G. F's* words, but his own principle of Rantism; for the Soul that sins shall die: And he that is able to cast both Body and Soul into Hell, people are to fear him: And yet this *Smith* never seemed to be dissatisfied about *G. F.*'s answer, and now in his malice he hath put it out in print.

And in the same page, *Smith* saith, *he discoursed with G. F. about the Beasts of the field, and creeping things; and that he did affirm, that they had reason as well as man; and all the difference between them and man was, that the man was fallen from his first state, and so man was worse then a Beast.*

*Answ.* Here he wrongs *G. F.* again, and belyes him: for, if *George* did say that man was fallen from his first state, and in this faln estate man was called a Beast, and unreasonable, and worse then some of the Beasts, as sheep, who feed together gently, and do not destroy one another, he said true; for man was made in the Image of God, and so he had reason given to him above all the Beasts of the Field, to name them by the Wisdom and Power of God.

And the next thing he sayes, *he asked G. F. the difference between the Soul of a Man and a Beast.*

*G. F's* answer was, God breathed into Man and he became a living Soul, this was truth.

And also *that George Fox should say, he breathed into all Creatures, and when they were at an end, they returned to God.*

*Answ.* These last words were not *G. F's*, he wrongs him; but these were his words, that God upheld all things by his Word and Power, who had given every thing life and breath; and all things were upheld by him both moveable and immoveable, and they had their being from the Creator; but man had a preheminency above them all, and he gives breath and life to all, and is a great Lord and sustainer of all things, and all things praise his Name, as *David* speaks; which, if *N. S.* had read *David's* Psalms, he might have answered himself, how his works praise him.

And

And again *Smith* ſaith, *that* George Fox *looked not upon God as being a Spirit, but as a great Light, as the Light of the day, and the night as the Devil*; with a great deal of ſuch ſtuff may be ſeen in the eighth page of his book: and ſaith, *that* George Fox, *nor others, do not believe that there are either Angels or Devils.*

*Anſw.* All theſe things are falſe, and never believed nor ſpoken of amongſt the Quakers; but he hath belyed wronged, and abuſed them in uttering ſuch Lyes of them; manifeſting himſelf, that he hath neither the fear of God, nor a good Conſcience; for God is a Spirit, and is to be worſhipped in the Spirit, &c. as our Books throughout the Nation fully declares: And God is Light, in whom is no Darkneſs at all, that is Scripture. And God that made the Light, and divided the Light from the Darkneſs, the Light he called Day, and the Darkneſs he called Night (this was before the Serpent was made) and who made all things in ſix dayes, and ſaw all things that he made was good, and bleſſed them; and ſo the night and the day was both good: And it was never the Quakers Principle to ſay, that the outward night or darkneſs was the Devil; but the Darkneſs that comes by the Power of Darkneſs, the Devil, that Night is of him, and is evil.

And whereas *Smith* ſcoffs in the ninth page of his Book, at the Light which the Quakers own, (which is Chriſt Jeſus our Light and Life) and calls it *a New Light.*

No, It is the ſame that the Apoſtles and Prophets bore witneſs of; and ſo they do believe there are Angels and Spirits, which the Scripture ſpeaks of: and Chriſt caſt out many evil Spirits; it had been well if they had been caſt out of *Smith* before he died. And ſo all can judge who have read our Books, and have been frequently among us at our Meetings, that theſe are Lyes which he hath uttered againſt us in his Book.

And further he proceeds againſt us, *that we neither believe that Angels are Spirits, nor that the Devils are Spirits*; and *that he uſed his beſt endeavours to overturn this Principle of the Quakers.*

*Anſw.* We never heard him diſcourſe of any ſuch things; but only telling of Spirits walking in Steeple-houſe yards, or the like to frighten children, which he was reproved for.

And then he brings another falſe accuſation; *as though the Quakers did not hold that a man ſhould have a being after this life.*

Which accuſation is altogether falſe; for the Saints have not

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in this World hope only, but they are Heirs of a Kingdom, that ſhall never have end; and that they ſhall receive in this Life a hundred fold, and a Life that ſhall never have an end, even Life Everlaſting. So it was *Nathaniel Smith* that fell from Truth it ſelf, and was brought into confuſion. And neither could he ſet us one againſt another, for generally Friends ſaw him.

And he ſpeaks of *ſome among the Quakers that owned, that there were Angels, and Spirits, and an immortal Soul.*

*Anſw.* This was always our Principle from the very firſt, that the Spirits, or Souls, or Angels that are fallen, and lived not in the Power of God and in the Truth, ſhould receive wo and miſery: but they who kept their Habitation ſhould receive glory: And tribulation upon every Soul that doth evil; but mercy and peace to them that do well.

And then he tells the World, *he hath kept theſe wrapped up in his Cloſſet, he being one of us.*

*Anſw.* It is a long time ſince; for as was ſaid before, he hath been about twelve or thirteen years from us in his Rantiſm.

And in the tenth and eleventh pages of his Book he hath uttered more of his Lyes: *That the Quakers boaſted both in the North and South that they ſhould not be touched with the Plague; and this,* he ſays, *they pretended a Revelation of the Spirit: and that there died more of the Quakers then any other people, conſidering their number: and this he ſaith was propheſied of amongſt our Friends at* Lancaſter, *and in the North:* and he ſays, *after he had diſcovered this, they would hardly look upon him; but when it came to paſs he was received into favour again.*

*Anſw.* Theſe are things of his own making; for we never heard that they made ſuch boaſt either in the North or South; and never pretended Revelations nor Viſions: but it ſeems he wants ſome matter to ſlander and abuſe the people called Quakers, and therefore hath he added Lye to Lye: and ſo thoſe falſe viſions, and counterfeit ſights was his own, and he is gone into the Grave with them: neither was he received into favour more by Friends then he was before; for he came but ſometimes amongſt Friends.

And as for the Judgment, concerning the Plague coming upon the City, was ſeen, and ſpoken of, as it may be ſeen by our Papers and Books unto this day.

And

And in the ſaid eleventh page, he ſayes, *he came to London, and went to viſit* Hilkiah Bedford, *a good Friend which carried Letters to the King* : (he means the Sufferings of Friends who were in Priſon) and he ſays, *he often found* George Fox *with him, and G. F. would enquire of him, what he had done at the Court with Papers, &c.* and Smith (ſaith) *he thought himſelf the more happy, and thought by that means he might get Patients ; and ſo he ſays he had two or three Patients.*

*Anſw.* Now people may ſee this man his coming among Friends, how he thought to get credit and means amongſt us ; but it ſeems he loſt his end : and here, in his own confeſſion, Friends were willing to do him good. And was not he judging Friends before of their reſpecting perſons, and preferment, and now he thought to get it himſelf ; but he hath loſt it : and yet, by his own confeſſion, he helped him to two or three Patients.

And whereas he ſays, he found *George Fox* and *Hilkiah Bedford* often together ; that is falſe : for he never ſaw *G. F.* but once at *Hilkiah Bedfords*, and he came in, and went his way, for he would hardly ſpeak ; and *Hilkiah* ſaid, *he was the Clowniſheſt conditioned man that ever he ſaw in his life.*

So its clear, the end of his coming to the City was to get acquaintance among our Friends, for his own ends : and then how ſoon he ſays he loſt it, when indeed his carriage was not ſo handſom, but that he might ſoon do it : nevertheleſs its clear that Friends would have done him good, who will do good againſt evil : For indeed, when he went up and down backbiting and ſlandering in that manner, it made ſober people to be ſhy of him, though we were tender to all ; for if he had been ſuch a prudent and ingenious man, as he pretended, and ſuch a Student in Phyſick, who pretended a call to it (which Friends could not believe) he might have done more good then he did.

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And *Nathaniel Smith*, who calls himſelf a Student in Phyſick, he knew not what little pibble-ſtones are, but asked *Hilkiah* what they were, in page 13. this is a ſtrange Student in Phyſick, and knows not what pibble-ſtones are ; this man hath but little knowledg in all the Creation.

And whereas in the nineteenth page of his Book he ſcoffingly ſpeaks of the *Quakers Court, and how they confeſs their Sinners, and*



*their*

*their Pardons*; and ſpeaks *of one coming with a green bag*; *and how the Quakers take them into a little Room to confeſs them.*

This is as falſe, as truth is truth. And then, ſaith he, *if they be ſummon'd to come into the Court the third time, then Sentence is paſt upon them*; this is falſe alſo.

*Smith* ſaith, *this priviledge was not granted to him*: It was his own deſire to meet with Friends; and if any ſummon'd him in, it was himſelf; for *he gave notice himſelf*, as he ſaith in his Book: So if any ſummon'd a Court, it was himſelf, for it was brought into our publick Meeting: for ſeveral Friends went to ſpeak with this *Smith*, hearing of his looſneſs, (and that he went ſometimes under the name of a *Quaker*, and ſometimes under the name of a *Baptiſt*) that Truth might not be diſhonoured by him; and we do take notice of all that walk diſorderly and not as becomes the Goſpel, and ſuch as diſhonours the Lords holy Name, by which they are called; and we are glad if any do repent of their wickedneſs.

And whereas he wrongs *George Fox*, and ſays, *he knows not where he found this Law, except he found it in the old Chronicles*; *for when he had made an end of that Book called the Arraignment of Popery*; *and as ſoon as he had done this Book he ſet down this Law*; *I do not know* (ſaith Smith) *that it was before that time.*

*Anſw.* This ſhews *Smith*'s ignorance of us, who ſaith he hath been converſant with us about fourteen years: for this practice was amongſt us before ever he came amongſt us, for to admoniſh ſuch as do any thing that doth not become the Goſpel; and to declare againſt all manner of Sin, without reſpect of perſons, which he ſcoffingly calls *George Fox*'s *Law*, which *George* doth own the Spirit of Life, which makes free from the Law of ſin and death, and the Law of Faith that purifies the heart, and the Law of Love that overcomes the Devil; which I am ſure is not the Pope's faith, nor *Smiths* neither, *though he was afraid of a Priſon from the Quakers, and that they ſhould have baniſhed him*: (oh deceit) this is *Cain.* fear.

Then he tells of *a duzen of Backbiters and Tatlers together*, which no prudent man can judge is ſo; for if people profeſs Truth, and do not live according, they are to be admoniſhed, this is not backbiting. And then he rails againſt *G. F.* and tells *him of the Spirit of Revelation in ſaying the World was flat*, and *he leaves this to Geographers to judge.* *Anſw.*

*Anſw.* So he doth not own the Scriptures of the holy men of God, their words who ſpeaks of the breadth, and length, and the four Corners of the Earth. *G. F.* would have diſcourſed with him, to have known of him, how theſe held together, the Scriptures, and his Geographycal and Philoſophical Books, but he hath left out the cauſe of his diſcourſe: when he ſaid, *all light came of the Sun*; and *G. F.* asked him, how many dayes there were before the Sun was made; and that ſtopped his mouth: for there were ſeveral dayes before the Sun was made: and the Light was called Day. It ſeems theſe things boyled in him in his heart with envy, though he could ſay little to *G. F's* face. Now he beſmatters him, and belies him; but he was always quarrelſom, and would prefer the Heathen Authors before the Scriptures, which the holy men of God ſpoke forth, and ſuffered for what they ſpoke.

And whereas he ſays in his page 22. *that the Clark was commanded to write his Excommunication*; this was utterly falſe.

And that which *G. Fox* ſpoke to him at the *Peale*, which *Smith* deſired a meeting ſhould be at it, which he ſcoffingly calls *a Court*: I can leave the ſober people to judge, whether *G. F.* did him any wrong: and if *Smith* had acknowledged his evil, as *Hilkiah* did, it had been better for him; and therefore he abuſed Friends, and ſhews a contradiction; for he ſays, that *Hilkiah Bedford did confeſs*; and yet he ſays again there was no reproof, but rather a commending: and *G. F.* might very well reprove *Nathaniel Smith* for mentioning the Heaven, and calling it to witneſs about his frothy and ill-favoured carriages.

And *Smith* ſaith in his page 27. where he hath been ſpeaking about *James Parke*; (ſaith he) *we would take no notice of theſe private things betwixt* James Parke and him.

*Anſw.* Nay, it was not civil, for *James* was not there to anſwer for himſelf; for when *Nathaniel Smith* did complain to *G. F.* *G. F.* ſaid, they were raw to jangle about ſuch things that they did nor underſtand.

And whereas *Nathaniel Smith* ſaith in his page 28. *that G. F. ſhould ſay, that there are none to ſpeak againſt* John Bolton; *for he was a ſufficient man, and an ancient Citizen.*

*Anſw.* Theſe were not *G. F's* words, but *G. F.* ſaid, he was an ancient man, and a known Cittizen, and who could ſpeak any thing againſt

*their Pardons*; and ſpeaks *of one coming with a green bag*; *and how the Quakers take them into a little Room to confeſs them.*

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*Anſw.* Theſe were not *G. F's* words, but *G. F.* ſaid, he was an ancient man, and a known Cittizen, and who could ſpeak any thing againſt

him? for if I or any man ſhould walk in the High-way with thee, and ſhould not mind the High-way, but go aſide; and then thou ſhouldſt ſay thou hadſt amazed me, and reported behind my back, that I was ſo amazed that I could not find my way to the Meeting; *G. F.* ſaid to him, this will make civil perſons ſhun the Company of ſuch a man as he was.

And whereas he ſaith that *F. G.* ſhould ſay, the Country-man that ſpake to *Smith*, was *Smith's* Country-man.

*Anſw.* That was falſe, for *G. F.* ſaid, there was a Country-man; ſpeak to him: but did not ſay, his Country-man; and this which he would charge upon *George* as an untruth was his own, and not *G. F's.*

And whereas he charges *G. F.* with ſaying, *if he would not yeild and confeſs to* John Bolton, *that he muſt be undone; and that he was not to come among men, neither to diſcourſe, nor have familiarity with men.*

*Anſw.* Theſe were not *G. F's* words; but if he made his boaſt, and ſhould ſay that he had ſo amazed the man, that he could not go along the High-way, and that he was loſt becauſe he loſt the High-way, in this he would hurt himſelf, and men would take heed how they had familiarity with him, and would ſhun him.

And whereas he ſayes, that *G. F.* ſaid, *if he would not ſubmit, he might go out of the Room from amongſt us.*

*Anſw.* That was falſe alſo.

And whereas he ſays *G. F. commanded the Clark to write againſt* Nathaniel Smith, *becauſe he had ſpoken againſt* John Bolton, *and will not ſubmit to him; therefore he is not to have communication with any man, nor any man with him.*

*Anſw.* All theſe words are utterly falſe, not one word true of them; and by this it may be ſeen, that he had neither the fear of God, nor a good Conſcience, though this Prieſt hath Canonized him amongſt the Saints.

And then again *Smith* ſaith, that *G. F. commanded him to go forth*; that is utterly falſe alſo: for *George* would have had him to have ſtaid, and other Friends would have had him to have ſate down, and carry himſelf like a man, but he went away in a rage, as all the Meeting knows.

And *Smith* ſaith, after his Trial *ſome came to his Chamber, and*

ſaid,

*ſaid, he muſt bear with Friends*, and *Smith* anſwered, that *he had born with them this ten years.*

*Anſw.* Theſe are more of his Lyes, and as true as the reſt are; for he hath been about twelve or thirteen yeers out with Friends, and from them a great part of that time.

And then *Smith* tells the World *what they ſhall here in t e reply to his anſwer, if we ſhall make any*, but the Lord ſhortened his dayes; for he cut him off before his Book was Printed.

And he ſays, *others ſaid, he muſt forget and forgive.*

That was good counſel, if any had done him wrong.

And as for his ſaying, *we laid Burdens.*

*Anſw.* It was his own condition; for he did burden and grieve the Juſt in many.

And then he ſays, *George Fox begins to clear himſelf of this Court, and ſays, he is not guilty: for he caſts out none, but they caſt out themſelves by their wickedneſs*: and then he ſays, *what was that Sentence that the Clark in the Cloſſet drew up.*

*Anſw.* We caſt none out; for they caſt themſelves out: for they go from Truth, and Power and Spirit of God, and we do admoniſh them, and exhort them; and if they will not return, but hate reproof, we leave them as Heathens.

And as for the Sentence the Clark drew up, we know no ſuch thing as any Sentence that the Clark of the Court drew up: for we have no ſuch Clark of a Cloſſet, neither was there any ſuch thing drawn up againſt him: and if there had been any thing drawn up againſt him, ſeeing he was not what he profeſſed, it had been no evil, that people might not have been deceived by him.

And he ſpeaks *of ſome being carried out by violence.*

*Anſw.* I know no ſuch thing.

And as for his ſaying, *he did not leave us till* John Bolton *forbid him to come*; yet he did come afterward; and left us alſo about twelve or thirteen years ſince.

And as for *Jugling*, it was his own; for we would have our deeds come to the Light.

And whereas he ſays that *George Fox caſt him out.*

*Anſw.* He went out (in a rage) himſelf; and *G. F.* would have had him to have ſtayed. And then he compares us with them that caſts into Priſon to death, and perſecuted: and then when he hath

hath raiſed up a lie, and goes forth in a rage: then he ſays, we caſt him out, and compares us with the old Perſecutors; wherein he abuſes us, who have the mind of Chriſt, who deſires not the death of any man, but would have all men to be ſaved.

And in page 32. he tells *G. F. of trimming Vines, and that Briars and Thorns did choak it:* This is his condition, who did not regard the tender care of our Friends towards him, for his own good, but thus to abuſe them: we know ſuch looſe livers as he, are not the fruit of the Wheat nor the Vine.

And whereas he ſays, that *we caſt him out, and diſpences with Hypocrites*, this he tells the World. Truly, I believe many ſober people believes he hath abuſed us in his Book, who is afar off from ſimplicity.

And then in page 33. *how one may come to be a Quaker, and received into our Society*; wherein he accuſes us, as in the reſt of his Book: for when he was in Priſon with *James Harriſon*, and wrought of the Shoemaking Trade then with him, (though he was but a Bungler) *James* let him have about four pounds of the Money that they got together. But as to thoſe things take *James*'s own Account, who knew him in the dayes of his firſt apoſtatizing.

*Nathaniel Smith* was about fourteen years ago convinced of the Way of Truth, and was put in Priſon for ſpeaking to a Prieſt; and then he expected to have been maintained there by Friends, and deſired them to buy him a ſuit of cloaths, but they denied it, (he working then of his Trade, viz. a Shoemaker, and to my knowledge got five ſhillings in a week) and hereat he was diſpleaſed; and ſoon after he began to make Salves, and to take upon him to be a Chirurgion: and about the time he ſought to get things of of Friends, he uſed the words *thou* and *thee*, and *yea* and *nay*, keeping on his Hat, and uſed to commend ſuch as declared among us; but he could never get one Suit of Clothes among us by ſo doing: So that he might have written quite contrary, and ſaid, If thou do all that the Quakers do, if it be not in reallity and truth, from a principle of Truth in thy ſelf, but in immitation, they will not receive thee into their Society, nor own thee if thou waſt never ſo great; for I have endeavoured thus this fourteen years, and could not obtain to be owned of them, without it were by chance, when

I came ſuddenly on them in ſome place where I was not known; and yet then they would quickly find me out; ſo that I could never ſtay long in a place. About thirteen years he left us, and went into *Ireland*, and made ſalves of yallow dock roots, as he told me, and thereby got money and bought him a Black Suit; and then gat to be counted a Phyſitian, and let his mind out about the Stars, Logick, Magick, Black Art, Fairies, evil Spirits and ugly ſhapes, more then to mind the Day-ſtar in the heart, the mighty Power of God, the Spirit of Truth. And in *Ireland* he uſed to caſt Figures, for ſome of which, if he had not taken to his flight, and left *Ireland*, he had ſmarted deeply for, as he himſelf ſaid. Moreover, when he began to be a Doctor he could not read Engliſh well; and for his undertaking to tell how to be a *Quaker*, he hath but declared his own practice and endeavours, foaming out his own ſhame, who hath experienced and proved ſuch projects; but it hath turned to his own ruine and overthrow, and will do ſo to all that follow him. He was never a man of either credit or repute, but was of all ſober men counted as unſavory Salt, and troden under foot for his light and vain behaviour; and from that light and filthy Spirit hath he gone about to beget others into the ſame likeneſs of Hypocriſie, Lying, Cozening and Diſſembling, as he was found in to his end; but we (whom he and *Radolph Tearwood* calleth *Quakers)* could not own N. S. neither to be one of us, nor an able Doctor; but knew him to be a man of a mean capacity and underſtanding; and beſide were conſtrained to reprove him for his Drunkenneſs, and Wantonneſs, and for theſe cauſes hath his envy and rage kindled againſt us, but its turned to his own deſtruction; had he not been cut off I could have ſaid more in particulars againſt him; but this I thought good to ſignifie to thoſe that knew him not ſo well as my ſelf, to ſhew, *That his Doctrine of Diſſimulation, and Hypocriſie now uttered at his death, and his Practiſes in his life time were both alike.*

*J. H.*

AS to what *Nathaniel Smith* ſaith of me *John Stubbs* in his eighth page, viz. that, *I ſhould ſay, I did believe that there was no puniſhment after this life, &c.*

*Anſw.* If I ſaid ſo I ſhould wholy contradict the Scriptures, which

which amply, and frequently ſpeaks the contrary to what he accuſes me with: Its true, I ſpoke to him once about what thoughts entered me many years ago concerning that thing; that the Soul in every individual returned to God, without exception, ſeeing it was the breath of God, &c. but for him to ſay it was my preſent opinion and judgment that there is no puniſhment after this life, and that *George Fox* was of the ſame opinion with me, that is altogether falſe, I never ſaid ſo, nor thought ſo; for I never learned ſuch Doctrine of *George Fox*, nor of none of the People of God called *Quakers*. Before I came amongſt them (which the world deſpiſes, but to me they are precious) I know I held many errors, both in doctrine and practice, though I was a member of a ſeparated People, where I learned errors and held errors both; but after I came amongſt this bleſſed people called *Quakers*, in a little time I found a great change both in my underſtanding and converſation, for they directed my mind to that which diſcovered my errors, and led me out of them both: Everlaſting praiſes ſaith my Soul be to the Lord that brought me to know this People firſt, and to believe in their Doctrine, which will never change, but will ſtand to all eternity; Chriſt Jeſus will, who is the *Quakers* Way, and unto this Way *G. F.* directed me at firſt; who had formerly enquired for my Beloved in the many ways, but found him not: But now I have found him, and ſo fare you well all you Watchmen of the Night.

Now, if there be no puniſhment, nor bleſſedneſs and felicity after this life, then why ſtand we in jeopardy every hour? And why have we been a people as ſlain all the day long by every Power; in the former Parliaments that appeared, and other ſucceeding Powers, ever ſince this bleſſed People called *Quakers* appeared? all the Prophets and holy men of God in former Ages and Generations, who ſuffered to death for the Teſtimony they held; ſurely they had an eye to the recompence of reward, as *Moſes* had, and an eternal weight of glory in a Life that ſhould never have an end; and if they could attain to this in an ungodly and wicked ſtate, as well as in a State of purity and holineſs, then all their repentance, ſelf-denial, faith, mortification, and ſanctification, and all other divine qualifications are needleſs; as alſo all exhortations and diſſwaſions by the Prophets and Apoſtles are made void, and of no validity,

dity, if they might go to God in a wicked ſtate as well as a holy ſtate, as this *Nathaniel Smith* would lay to my charge; what I was before I came amongſt this people I know very well, and how many errors I have been led out of ſince I came amongſt them I alſo know; and ſo this is to clear my ſelf from this aſperſion of his, and alſo the royal people of God, that I never heard *G. F.* nor any other of that People, ſince I came amongſt them, which is neer ſixteen years, in the leaſt mention, either publickly or privately any ſuch Doctrine as this, *that there is no puniſhment after this life; and all went one way, &c.* as in his page 8. more at large may be ſeen.

And what he ſpeaks of me in pag. 26, 27. concerning *James Parke* and him, I do remember that ſome words paſt betwixt them; and alſo that he did weep in his Chamber; but that I did ſay *it was their weakneſs*, I do not remember; for I was moſtly every night in his Chamber at *Lancaſter*, I lodging in the ſame houſe, and teaching School in the ſame Town; and in the Evenings went to his Chamber to inſtruct him, as an entrance in Latine, Greek and Hebrew; for I never ſaw him before I came into my School, and I did not take him for a Friend; but afterward hearing what he had been, and how he had left Friends, &c. as is before mentioned; yet as a man, I loved him, and would have done what lay in my power for him; but now he hath badly requited both Friends and me.

*J. S.*

AND as to that part of his lying and ſcandalous Pamphlet relating to me *Iſaac Gray*, I have this teſtimony to bear againſt it, that it is the work of the Enemy, who is the Father of Lyes, and will vaniſh away like ſmoke.

1ſt, He charges me *to pretend to ſome great Revelation at the time when caſt into Priſon; that then all the ſecrets of Phyſick was revealed to me, and ſo was made able to cure all diſeaſes.*

*Anſw.* That I never was the man that did ever pretend to any ſuch thing, neither did it enter into my heart to be ſuch a wicked Hypocrite ſo to wrong my own Soul, and to bely the righteous, holy, juſt God; which, bleſſed be his Name, he bears me witneſs, that I never was ſuch a man in all my life ſo to pretend: And ſo being clear in the ſight of God, I do return it back to him, it being his

own; for he made this his chief Bulwark, and principle deſign, thereby to inſinuate himſelf into people, pretending he was once moved into the Miniſtry, and then afterward moved to take up the Practice of Phyſick; but Friends believed him not, but denied his pretended motion, as I have underſtood by them that knew him; but I was a ſtranger to him, knowing then that Friends did not own him to be in Truth. But beſides, that impriſonment he mentions was about twelve years ſince, which was ſeveral years before I owned that ever bleſſed Truth of God, or came among the people called Quakers; ſo that if I had done as he ſaid, yet had the Truth of God been clear, and Friends clear from the ſcandal thereof.

2d, As concerning the *old woman of Iſlington*, as *Smith* calls her, and chargeth me *with breach of bargain with her.*

*Anſw.* Unto which, I do in the Truth teſtifie, that I never did make any bargain with her, or any for her, nor no publick or private promiſe did I make to her, but am clear of all theſe Lyes.

3d, As to *being ſued at the Law*; its granted that I was ſued, and there being a pitifull Fellow procured to ſwear againſt me; and ſwearing being the main cauſe and way of judging between man and man, among them that forſakes the command of Chriſt Jeſus; and I being made ſubject to him, and could not *ſwear at all*, I was caſt in the Suit, and conſtrained to pay money to the party for whom he ſo ſwore; and for the reſt of his Lyes and ſcandalous ſpeeches, I count them not worth anſwering; and having anſwered what he charged me with, I reſt ſatisfied in him that knows my innocency and juſtifies me.

*I. G.*

AND as touching what N.S. hath written of what happened at *one Meekins houſe in Old-ſtreet*, it was on this wiſe, *viz.*

*Nathaniel Smith* came into the houſe & ſate down in the Kitchin, and called for a pipe of Tobaco, and for Ale, and ſo ſate laughing and ſmoaking, and we thinking he had been drinking before, gave him ſome ſmall Beer; and after a while my Mother came in, and found him ſmoking, and making a noiſe; and ſhe being aſhamed of him, and fearing leſt the Servants in the Work-houſe ſhould take notice of him, askt him to go into the Parlor; and ſaid to him,

haſt

haſt thou been fudling? ſo he went into the Parlor and took his Cloke with him, and left it there when he came forth; and after he had ſate a while there, my mother deſired a Friend to get him away; ſo then he came back into the Kitchin, and look'd about there for his Cloke, and we told him he carried it with him into the Parlor, and one of us ran and fetcht it thence, and gave it to him: This is the truth of that matter about which he hath uttered ſo many Lyes and falſhoods in his ſcurrilous Pamphlet.

*Anne Meekins.*

WHereas in the twenty fifth and twenty ſixth pages of N. S's Book my name is concerned, and I falſly accuſed about ſome words that paſſed betwixt me and him at my coming from *Briſtol*; he ſays, *he asked me how Friends did at Briſtol*, which, truly, (in the fear of God I ſpeak) I do not remember, neither doth it enter me, that he did; for I know, that his love or regard to Friends at *Briſtol*, or elſewhere, at that time, was ſo little, that its unlike he ſhould enquire after them. It was ſaid to others, that in love enquired, that *George Biſhop* was Priſoner, but that *Tho. Gouldney*'s new houſe was mentioned by me, I do not remember, but have cauſe to believe the contrary; but I remember N. S. ſpake many ſlight deriding words againſt the Truth, and them that lived in it; and thereupon I ſharply reprov'd him, which he terms *thundering of Plagues and Damnations upon him*, which afterwards fell on him to his torment: And if we ſaid, there was no living vertue in him, and that he lived not to God, but in wickedneſs, it was true enough, which is ſufficiently manifeſted by his Lyes and Slanders againſt the Innocent, for which he hath received a reward accordingly. And when he ſaid, *there was vertue in a poſt, and every thing*, and was boaſting much of his natural knowledge of the vertue of things; I ſaid, *Chriſt was the onely eternal and healing and living vertue*; and exhorted him to mind him: and I ſaid further, *Thou haſt let thy mind ſo far into, and after the knowledge of natural things, that thou haſt loſt the preſence of the heavenly living vertue which is in Chriſt.* And all ſober people that reads his Book may ſee his deceit, and what ſpirit he was off, who ſaid, *he would turn a Diogenes, before he would be abuſed by us.* What ground hath *Prieſt Yearwood* to plead for ſuch an one as will turn to

any thing, rather then ſuffer wrong, if any had been offered him; but I know none, except telling him of his wickedneſs, and faithfully reproving him, be accounted wrong: And as to his uſing the words of *Stephen* (that faithfull Martyr) at his death, yet we know aſſuredly, that his life was miſerably bad and wicked, from the time he left us to his death, which is about twelve years ago, when he drank in the ſpirit of the World which lieth in wickedneſs.

In page 26. he ſaith, *I called him a Ranter.*

*Anſw.* I confeſs I did diſlike his being amongſt us, and ſo did the reſt that were there; and if I had a diſcerning of his ſpirit then, ſo as to tell him he was a Ranter, his practice ſince hath ſufficiently proved it; but for his ſaying, *he would prove me a Ranter*; he nor none elſe could, nor now can do; for through the goodneſs of the Lord I have been preſerved out of the Ranters principles and practice, and do ſtand (in the Light and Power of God) a living Witneſs againſt him and the Ranters. And for his ſaying, that I ſaid *he had no light in him*; that's utterly falſe, and contrary to my pure Principle and Judgment; *for the Light is his condemnation, and that was in him*: And for ſaying, *there was no vertue in him*; they were not my words: yet I know that he was ſo filled with vice, that there was little room for vertue. And as concerning my Miniſtry, which in his ſenſual ſpirit he ſtruck at, it hath been bleſt of the Lord, and effectual for that end for which God gave it me; but his dark ſpirit could not know nor comprehend it, and ſo ſpake againſt the thing he knew not, uttering Lyes in hypocriſie, his Conſcience being ſeared. So, this was I free to write in anſwer to his accuſations and reflections upon me, knowing the Lord will plead my cauſe, and clear my innocency of thoſe things he charged againſt me: And as he who divulged thoſe Lyes, for his refuge againſt the Truth, and thoſe that live in it, hath I doubt not but received a reward according to his work, the ſame will come upon them who believes and vindicates his Lyes, except they repent. But in that Truth which he turned againſt, and ſtray'd from, I remain a witneſs againſt him and his works of Darkneſs

*James Parks.*

*Hilkiah*

## *Hilkiah Bedford's* Anſwer to *Nathaniel Smith's* Charge.

WHereas *Nathaniel Smith*, calling himſelf Student in Phyſick, hath lately written a Book, wherein are many ſlanders and groſs Lyes contained againſt ſome of the innocent people of God called Quakers: But the chiefeſt matter of his Charge being againſt me, I could do no leſs then ſet pen to Paper, for the better clearing of the Truth, and innocent Profeſſors of it; and I ſay, that near two years ſince, a perſon commending him to me, for an able Doctor, and an honeſt man, which ſaid perſon I then knew, and do know is an honeſt man himſelf, yet had not a clear ſight of his (the ſaid *Smith's*) ſpirit; I did, on his report, again recommend him to others, as occaſion offered; by which means he gained ſeveral Patients, and finding that thus far my acquaintance with him had wrought for his benefit, he ſought all opportunities how to ſcrew himſelf more and more into my good likeing; for the better effecting whereof, mark, how one opportunity offered it ſelf; I was then, and am ſtill a perſon much afflicted with the Stone; and he coming one day to my ſhop, and finding me very ill, would needs undertake my cure; for the perfecting whereof he prefixed three moneths time, and to this I aſſenting became alſo another of his Patients my ſelf, to my coſt, and the fruſtrating my expectations wholy, though I followed his Medicines taking for near a year; ſo this occaſioned him to come often to me; by which means, when he perceived I uſed every day to go the Cooks to dine, (for my houſe hath been in the Country ever ſince I was burned out of my Habitation at *London*) he offered himſelf to joyn with me, as being a Stranger and a lone man; which offer I accepted, becauſe hitherto his deportment had been fair: but he being very ſubtil, (which ſubtilty of his, it had been well if I had been aware off) and I being but young, and as a child in the Truth, and not long convinced neither, in compariſon of thoſe, who being eſtabliſh-

eſtabliſhed in the Truth, and have ſuffered much, and continued faithfull, are juſtly accounted eminent: I ſay to make his tale ſeem the fairer, or ſound the better, he would wickedly inſinuate that I was ſuch a one, but this may be numbred among the reſt of his Lyes and Falſhoods; for he being old in iniquity, and very ſubtil, as I ſaid before, enſnared me ſo far, that often, I have not onely hearkened to his vain, fooliſh and light diſcourſe and jearings, but even been too ready to ſuit it with other ſuch like, which he ſubtilly obſerving, uſed all means he might to draw me more and more after him, who himſelf was long before gone from Truth, and (I think) from all that may be called good, but I ſaw it not; for in vain is that ſnare, which is laid in the ſight of the Bird; and it was, becauſe I was off from the watch, and out of that which teacheth every true Profeſſor of Religion, to know a brlidle for his tongue; ſo he begot or kindled in me a ſpirit like unto his own, which led me to the ſpeaking of thoſe unſavory words which he hath now charged me with; though yet I can truly ſay they were not ſpoken in that groſs manner, as in his Book he hath repreſented them; but he hath herein further manifeſted his ſpirit to be of the wicked one, who firſt draws into ſin, and then turns an Accuſer: And now that the Truth may ſtand over all, which is ſtronger then all, and ſhall certainly prevail, let the Adverſaries thereof rage never ſo much, I ſhall confeſs how far I am concerned in his Charge. And for the firſt I ſay, in that vain and wicked ſpirit, I lightly and jeſtingly did ſay, to them both, as he was ſtanding by the Widdow; what, I think you want only but a Prieſt to joyn your hands; and having them both by the hands, as I ſpake the words, I think I did make their hands meet, and for ſo doing I do judge and condemn my ſelf for it, and the ſpirit wherein I did it, as a light, vain and frothy ſpirit, and not of God, nor owned by them that fear him; for had not I been out of his fear, I had then been in the true wiſdom which preſerves out of all theſe things. So, in anſwer to his ſecond Charge, I ſay, that in the ſame wicked ſpirit, as I was ſtanding talking with him one day at my ſhop door, I ſaid theſe words as near as I can remember them; upon his ſaying, he thought himſelf not rich enough for her (though he was cloathed in velvet) cannot thou eaſily fill ſome

baggs

baggs with ſtones and lay them by thee; and then I, or any that ſee them, can ſay, thou haſt bags lying by thee, and in this I ment no more of deceit or hurt to the widom, then I now intent to my own Soul, or deareſt Relation; though thoſe words were vainly, in a jeſting way ſpoken. And laſtly, as to his third and laſt charge, I confeſs, I did in that wanton and wicked ſpirit alſo mention to him that proverb he there rehearſes. So thus far (as I ſaid before) for want of keeping a watch, and keeping better to my Guide, did this bad ſpirit lead me; now the Lords everlaſting Truth in my heart, had ſmitten me for theſe things, and I began to be as it were a little more wary and carefull for the future; yet left I not off his company for altogether, till by little and little at length he became as manifeſt to me, as before he was to ſome others, that had a better diſcerning and ſence of Truth then I had; and I ſaw he was a Ranter, and had learned all their ſtrains: ſo when I could no longer receive any more of his Lyes, but ſhewed ſome diſlike of his wicked company, and alſo teſtified againſt him, as being ſure he was an Atheiſt at the leaſt; for ſo by many I have been often heard to call him; at length *I* was conſtrained (being burthened with ſome of his Lyes and Slanders which he raiſed againſt ſuch, whom *I* knew to be good and honeſt men) for the making of him more manifeſt, to declare them to a good Friend, and one to whom alſo he was well known; whereat he raged ſo much, that he was tranſported beyond the ſence of any good that ever he had known before; inſomuch that he never reſted till I was by him accuſed of what I have here plainly declared, nor then did it reſt neither, till it had produced this heap of dirt; *I* mean his Book, which is like his ſpirit, which within a ſhort time after he had finiſhed; and ſome weeks before it was printed he died, and ſo is gone to his place: And thus *I* have been willing to come under Truth, that the Lord God of eternal Life, and Power everlaſting may have his due; namely, the glory which belongs to him, and which he will not give to another; and that the god of the World, the prince of the power of the Air, and thoſe that are led by him, may alſo have their due, and what belongs to them, namely, ſhame, for that is it in which he glories; and ſo having been humbled for my miſcarriage, and repented thereof; *I* have now a teſtimony to bear for Truth againſt all ſuch words,

and

and light carriages, or any other bad actions, & the ſpirit that brings them forth, and ſo doubt not but to witneſs the truth of that promiſe, *that whoſoever ſhall confeſs and forſake his ſin ſhall find mercy*, and as an earneſt thereof *I* have peace, and am made willing to bear the ſhame and reproach due to ſuch carriages, becauſe *I* have ſinned againſt God, and to cauſed many to ſtumble and to be offended thereat.

*Hamerſmith*, this 27th of the 12th Moneth, 1668.

*Hilkiah Bedford.*

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# Poſtſcript.

*Reader*,

WHile I was intending to have opened ſome thing unto thee, concerning the good ends and general ſervice of thoſe our Meetings, (which *N. S.* hath in his Title page ſcornfully called *Spiritual Courts, new High Courts of Juſtice*, and ſuch like) thereby to take from all people all grounds of jealouſie by him inſinuated and ſuggeſted; I have met with another Pamphlet from a nameleſs Author, entituled, *The Quakers Cannons and Conſtitutions*, wherein he hath publiſhed a great part, yea the greateſt part of our buſineſs at ſuch Meetings; which (except ſome pervertings, changings and addings to our words; of which I ſhall hear give thee notice) I ſhall leave thoſe things in our Papers to that of God in thy Conſcience to judge of, whether it is not lawfull, needfull and expedient for them whom God hath made as watchmen, for the good of his people, to meet together about ſuch things as are therein contained? and whether an univerſal good doth not flow therefrom, not onely to, and among our ſelves, but unto all people who have any civil commerce with us, that none may be wronged by any going under that name and profeſſion to which we are called?

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and for our ſtirring up one another to diligence, to watchfulneſs, o tenderneſs, and to ſeeking again them that have erred; and for our judging every thing that is bad, there is none that love goodneſs can blame us for ſuch things; and for the blame and reproach of them that hate it, we matter it not, knowing it is our portion to bear ſuch things for a ſeaſon, till God open their eyes and clear our innocency.

And now, as to this Author of this aforeſaid Paper, what his name is I know not, and it is very probable he is aſhamed of it himſelf; but it might have been *Elimaſs*, for he is found in his work and ſtate, a child of the Devil, who is the Father of Lyes, and a perverter of the right way of the Lord: But I ſhall onely touch at his Lyes and falſhoods, and ſo leave him and his work to the Judgment of God and ſober men, who throughout theſe Nations knows us better then to believe his wicked inſinuations.

*Firſt*, As to his Title, I ſay there was no ſuch Meeting at the place he mentions; howbeit this Winter many of our Friends who labours in the work of God, have met together in this City, as it hath been our manner (when we could) once a year in this City, or elſewhere to do, to ſee and viſit one another in the Love of God, that we might be refreſhed together; ſo that's no ſtrange nor new thing.

*Secondly*, As to the work of that day, he is found wholly in Lyes, for thoſe things relating to Scripture old or new, or about the Epiſtle to the *Laodeceans* was not mentioned among us, nor ſo much as in our hearts to mention; yet the Scriptures we own as they are; and there was an Epiſtle to the *Laodeceans*; *Coloſ.* 4. 16.

*Thirdly*, That there was any penances (as he calls them) done that day, or any thing out of which ſuch a Lye could with any colour at all be raiſed, is alſo falſe; there being none of us oppening a mouth all that day by way of confeſſing any evil thing, nor none charged therewith; but if any that have erred, and forſaken the Truth, or done any thing againſt it, do afterward come to find repentance, and do feel Gods Power conſtraining them to confeſs their ſin, and to warn others of the like ſnares and intanglements; is not this according to their practiſes in dayes paſt? who ſaid, *Confeſs your faults one to another, and pray one for anothers* James 5. 16. and we have lately had large experience of Gods Power

working in this particular; who hath brought many back by true repentance, who were entred into a contrary ſpirit, and they have come to ſee it, and have warned others to beware of the ſame; and this is not from any impoſition from or by any, but by the conſtraint of Gods Power; and this is far contrary to what he ſaith in his Introduction, that many leaves us.

*Fourthly*, As to that of ſtooping, and putting their heads between G. F. the Preſident's (as he ſcornfully calls him) leggs; this is alſo a horrible Lye, and the Author of it will have his reward; for never was ſuch a thing done amongſt us.

*Fifthly*, As to Marriages it was not the buſineſs of that day; and his wicked ſuggeſtion with which he thinks he ſhall pleaſe his frothy and unclean minded Reader, will ſoon fall to the ground, when ſober people do conſider how he hath changed the words in our paper about Marriage [*do*] inſtead of *go*, and [*doing*] inſtead of *going* together; for, whether twelve perſons may not be lawfully convened together as witneſſes, when perſons go together, or ſolemnly take one another in Marriage, let the wiſe in heart judge?

*Sixthly*, Whereas he ſaith that we are faln from our Religion we took up in the beginning, the *Ratio Formalis*, whereof he ſaith was, to cry down Forms.

*Anſw.* We never cried down good order, nor careſulneſs of the honour of God, nor what was for the common good of men; for we were in the practice of theſe things mentioned in the paper, before N. S. came amongſt us; but we cry down the corruptions of all Forms that were out of the Power and Wiſdom of God, in which all fleſh had corrupted themſelves, and erred from God, and diſhonoured his Name, by denying him in works, while in words they profeſſed him; and theſe we ſtill cry againſt.

And as to his boaſt of N. S. having long opportunities of looking into the Arcanaes of our miſtery, &c. he is miſtaken; for he has been turned from us twelve of thoſe fourteen years he mentions, and hath only now and then crept into our company, or Meetings, but hath miſſed his aim, which he hath confeſſed was preferment; but God hath blaſted him and his purpoſe, and kindled his indignation againſt him, and cut him off for his wicked Lyes and ſlanders ere he could bring them forth: But now being brought forth, they are with the Light judged; and Prieſt *Yearwood* that brought them forth,

forth ſhall bear his burden for them in the day of the Lord.

And whereas this Author ſaith in his Introduction, that forty pounds was offered by our party for the Copy of N. S's Book, that it might not be printed, that is utterly a Lye, or forty ſhillings either; for we are not afraid of what the Devil or his Inſtruments can do, for Truth reigns over it all, and every evil work is for the Judgment of Truth.

But as to the reſt of this little book it being our own papers and words, (except, as I ſaid, that word in page 2. [*do*] inſtead of *go*; and in page 8. [*doing*] inſtead of *going*; and alſo the addition of theſe words, [*then they are to be parted*] which are none of our words, and ſome other ſmaller errors in the copying our papers) we leave the things therein contained to be read and ſavoured by that of God in all Conſciences, being not at all aſhamed of our works, nor grieved to have them brought to light; for our innocency is thereby rather cleared then impaired; for all men now may ſee what our buſineſs is in our moſt private Meetings, as well as hear what it is in our publick ones: So, knowing right well the faithfulneſs of God, we commit our Cauſe to him, and he will plead it with our Enemies; *For the Lip of Truth ſhall be eſtabliſhed for ever; but the Lying Lip is but for a moment*, Prov. 12. 19. *And God ſhall ſweep away the Refuge of Lyes*, Iſa. 28. 17. *And he will lay waſte the Mountain of the Ungodly, but* Sion *ſhall dwell ſafely.*

*Stephen Criſp.*

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THE END.

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